The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE MISSIONARY SPIRIT

From the fall of man the great end of God was to give a revelation of His mind, will and purposes in redemption, that would teach man the way back to Himself. The great purpose became very apparent in the call of Abraham and through him the Hebrew nation. To them God gave a complete system of ceremonial approach unto Himself which formed a complete outline of the Gospel and its realities. The entire Mosaic economy with the Tabernacle and its appointed priesthood was but a shadowy reflection of the economy of grace under the Gospel, with Christ, His sacrifice and priesthood as the center. This great purpose of God was unfolded down through the ages, Prophet after Prophet taking up the strain, and foretelling salvation, light and blessing as experienced and enjoyed by the Gentiles, through Israel's coming Messiah. But it burst beyond all bounds in the great commission Christ gave to His Apostles just before He ascended unto the Father, when He commissioned them to go forth and to preach the Gospel of remission from sins in His name, among all nations and to the whole creation, unto the uttermost parts of the earth *(Mark 16:15; Luke 24:46-48; Acts 1:8).*

THE MISSIONARY SPIRIT IS THE SPIRIT OF CHRIST THE SON OF GOD.

When Christ entered upon His public ministry, after being baptized by John in the Jordan, He went about seeking and saving the lost. This was His mission *(Luke 19:10),* and He fulfilled it with a burning passion. He was ever alert to embrace every opportunity to meet poor lost souls. He went miles out of the way to do so. He sacrificed personal ease and personal comfort to rescue the perishing. So intense was His passion and so deep His compassion that at last He gave His life and shed His Blood upon the Cross to redeem a lost world. Jesus Christ was the model missionary and manifested the true spirit of missions.

THE HOLY SPIRIT IS THE SPIRIT OF MISSIONS.

The Lord Jesus foretold the coming of the Holy Spirit as the power that would qualify and enable the disciples to carry out His great missionary program and purposes *(Luke 24:49; Acts 1:8).* The Holy Spirit Himself in His personal presence, power and energy is the spirit of missions. Under His Divine oversight, guidance, inspiration and energy the missionary program of Christ was worked out and unfolded, until in the first century of the Christian era the Gospel was carried to the whole of the then known world. The disciples began to witness at Jerusalem, but soon reached Judea, and then Samaria, and at last Rome, the very citadel and center of the world's power.

The Christians of the first century realized fully that it was their Divine and bounden duty to preach the Gospel of Christ in all the world and to every creature. They were filled with the Holy Spirit, and under His inspiration and through His energy, went forth with burning zeal, with glowing passion and with flaming tongues, preaching the Gospel of Christ. They suffered and endured untold hardship in their efforts to save lost souls. So great was their spiritual power that Satanic opposition had to bend to their Spirit-energized words. So great was their spiritual power that kings trembled upon their thrones and that the multitudes stood in awe before them. So great was their spiritual power that those who gainsayed them could not resist the wisdom and power with which they spake. So great was their spiritual power and so mighty their spiritual conquest that they were described as "the men who turned the world upside down" *(Acts 17:6).* God worked in them, through them and with them. They were earnest, zealous and passionate. They were full of missionary passion, enthusiasm and energy; and, as a consequence the Gospel was spread far and wide and souls were saved and churches established in many centers.

But the missionary spirit of the first century was smothered and paralyzed by worldly pride, worldly ambition, love of preferment, religious dignity, ecclesiastical formalism, and by forsaking the Lord and His Gospel, by mixing Judaism with Christianity, and seeking to make the church a world power instead of a spiritual and soul-saving institution.

We thank God that the nineteenth century was particularly noted for the revival of the missionary spirit. We thank God for its manifestation to-day, in many circles of professed followers of Christ. But it pains our heart to see how many churches profess to be Christian churches and yet simply play with missions. This is not the time to trifle with the great purpose of God to gather out a people for the Name of Christ. We are upon the verge of a great crisis. The end of the age is near. All signs of the times point to the near and speedy coming of Christ. Soon the day of grace will end and the day of judgment will dawn. Shall we not as people of God give ourselves anew to Christ for this great work of missions?

Oh, for this old-time fullness of the Spirit and missionary energy! How our heart yearns to see the Body of Christ enjoying this same spiritual power to-day! Oh, Lord, lead Thy Church to Thy blessed feet in penitence, confession and surrender and let this power come upon Thy people now! Amen.

"Have you heard the Master's call?
Will you go forsaking all?
Millions still in sin and shame
Ne'er have heard the Saviour's **NAME.**

Some may give, and some may pray,
But for you He calls to-day—
Will you answer, "Here am I,"
Or must Jesus pass you by?

Have you heard their bitter cry?
Can you bear to see them die,
Thousands who in darkest night
Never yet have seen the light?

Soon 'twill be too late to go
And your love for Jesus show;
Oh, then, quickly haste away—
Tarry not another day.

What if you refuse to go?
Some one then will never know
Of the Saviour kind and true,
And the blame will rest on you.

Will you, then, forsaking all,
Gladly heed the Master's call,
Answer quickly, "Lord, send me,
To the lands beyond the sea."

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 2244 North 29th St., Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Clarence E. Mason, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

INFORMATION OF GENERAL INTEREST

INTERESTING MISSIONARY NEWS IN THIS ISSUE

We call particular attention to the interesting and informing news from the mission field contained in the present issue of the magazine. We trust that all of our readers will read every bit of the matter in the Missionary Department with open hearts and minds, so that the Lord may be permitted to talk to them and to tell them just what He would have them do. Please pray about the very urgent appeals and the immediate pressing needs of the work.

NEED OF CLOTHING

There is still great need for clothing and shoes among the destitute people of Europe. Urgent appeals reach us from time to time, along this line. We ask all our readers to please remember this need. Tell your friends and neighbors about it and ask them to join you in sending whatever possible. The shipping station for the present is in Brooklyn. Address all packages to American Relief Mission, Care Abercrombie Corporation, 108-26 Dobbin St., Brooklyn, N. Y. Packages should be addressed carefully and fully prepaid.

SAMPLE COPIES OF THE MAGAZINE

Should any of our readers, not having subscribed for the magazine, be surprised at their receiving a copy of it, we wish to inform them that some friend has given us their name and address that we might mail them a sample copy. We shall ask no more from you so far as the present copy is concerned than that you read it carefully and prayerfully, and that you let the Lord speak to your heart when you read it. **But we should be greatly delighted to receive your subscription for a year. Send us $1.00 at once and we shall mail you the magazine for a year.**

AN APPRECIATION

March 24, 1925.

28 Av. Victor Hugo Bourg-la-Reine (Seine), France.

DEAR BROTHER IN CHRIST:

With great joy I have learned from the European Harvest Field about your interest in the work amongst Russians.

Oh, we thank the Lord that by His unceasing grace the poor Russians are not forgotten before His Throne. What a joy to know this.

I am doing my best to serve the Lord in Paris. The New Slavonic Evangelistic Band is fervently praying for you and for your work asking the Lord to pour His Holy Spirit upon you and to make a great blessing of you to many precious souls.

With kind Christian love and greetings, I am,

Yours Sincerely in the Lord Jesus,
VLADIMIR NIGERADSE.

A RUSSIAN BIBLE CONCORDANCE

In a little town, Wernigerode, hid away in the Harz Mountains, Germany, there is a Bible School for **Russians.** It is conducted by Pastor Jack, who formerly had a Bible School in Russia, and by Pastor Kroeker, known in Russia and Germany as preacher and writer. The School has two chief objects: (1) To train young people for mission work in Russia. (2) To publish and distribute Russian literature and Bibles.

A high Russian official, a colonel, a landowner, a tutoress, and a baroness are in the group. **Four years** they have worked on a Bible Concordance for Russia, living a life of **sacrifice and self-denial.** At times some of them have not had money even for a **postage stamp.** Accustomed to luxury and comfort, for the sake of the Lord's work they are denying themselves of all but the bare necessities of life. This **Concordance can** be **completed** quite soon, if the Lord sends in the funds. Three thousand dollars are needed **now.** Russian Christians are pleading for a Concordance. You **can** have a share in it. **Will you?** Send in your check at once, lest you forget.

LINWOOD PARK BIBLE INSTITUTE

The Second Annual Bible Institute to be held at Linwood Park, Vermillion, Ohio, is to convene, D.V., July 31st to August 9th inclusive. W. S. Hottel, Pastor of the Calvary Baptist Tabernacle of Altoona, Pa. is the President. W. L. Walker, Pastor of the First Baptist Church of Elyria, Ohio, is the First Vice President, and F. C. Twining, Pastor of the Baptist Church at Sandusky, Ohio, is the Second Vice President.

An interesting and helpful program is being arranged for this summer's conference, a program with strong and helpful Bible teaching, evangelism, missionary speakers, song, fellowship and prayer. A season of great spiritual blessing is expected.

Linwood Park, "On-Lake-Erie," is a beautiful place, one well suited to mental and physical re-creation. All its surroundings are restful and it offers every modern convenience. The natural forest trees, tall and stately, reach down to the beach. There are good stone sidewalks, electric lights, over two hundred beautiful cottages, a fine auditorium, an additional chapel, a tennis court, a good hotel, a store, a good restaurant, a post-office, and a fine bathing beach on the Lake. The town of Vermillion with all its advantages is just over the river. The New York Central and the Nickel Plate trains and the Lakeshore Electric stop near the entrance to the grounds.

Linwood Park has been a religious meeting place for forty years. It is free from all objectional features, and is therefore, a splendid place for a Bible Institute. With all its natural advantages and a Bible Institute with a strong program, it offers a "real vacation with a purpose."

For further particulars and programs address

PASTOR W. S. HOTTEL
1518½ Fifth Avenue, Altoona, Penna.

CO-OPERATION NEEDED

We need the most prayerful, sympathetic and hearty co-operation of all our readers. Has your subscription to the magazine expired? Will you not please send in your renewal at once? Why not send in a subscription for some Christian friend? Or why not send in a donation for the magazine, to help make it self-supporting? Anything our readers may be led to do along this line will be greatly appreciated. Remember, beloved, we are simply aiming to put the magazine on a real sound financial basis, in order that we may be able to use it as a means to further the evangelization of the millions of Europe, while at the same time we need not draw largely upon our other funds to publish the magazine. The editor has secured **The Union Gospel Press** of Cleveland, Ohio, to print the magazine, and, they are real missionary fellow-helpers. Will you not one and all help us in this matter?

Our readers will readily see why we thus plead. The magazine is our only real medium by which praying friends are informed concerning the work, it is the only means of a personal touch, in a wide and general sense. And we know that if we are to have the intelligent, sympathetic and earnest prayers, as well as the financial help of Christian people, they need the fullest information concerning the work that is being done in the field, under the blessing of God, as well as the fullest knowledge concerning the needs of the

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EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

THE PRIVILEGE OF PRAYER

"Praying always with all prayer and supplication in the Spirit" *(Eph. 6:18)*.

It is our happy privilege as people of God to unload all our personal burdens day by day upon the Lord. We may and should take all things to God in prayer. Would to God His people were more free in making use of this blessed God-given privilege.

But then, on the other hand, it is also the privilege of God's people to take upon themselves the burden of the lost—a doomed world. We are "laborers together with God" *(I Cor. 3:9)*. We are not merely laborers for God, each one having his own individual interest, but "laborers with God" and that "together." This is God's standard. But oh, what failure here! May the Lord bless His people with a passion for souls and put upon them the burden for a revival. Let us pray earnestly for a revival in the Body of Christ and for world-wide evangelization outside of His Body. And as we pray, so let us work and do what God would have us do toward answering our own prayers.

Dr. A. J. Gordon once said: "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." This is the relation of prayer to work: First, God desires a thing to be done. Second, God moves a believer to pray that it may be done. Third, God does what He desires to be done in answer to that prayer, as the believer who prays yields to the Lord and does what God would have him do. For instance, God wants the Gospel carried to the heathen; He moves a believer to pray that it may be done; God does it in answer to that prayer as the believer who prays does what God would have him do toward it. If the Church collectively would catch the vision of God's purpose concerning the Gospel, and be moved to united earnest prayer that this purpose be carried out and do what God would have her do to answer her own prayer, there would be a mighty advance in the cause of the evangelization of the world.

FEEDING ON THE WORD

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" *(Matt. 4:4)*.

These were the words of Christ to the tempter, and they are full of spiritual meaning. It is very clear that the Lord recognized the spiritual need of man, as well as the physical and temporal. He does not say that man can get to the place where he does not need bread, but He sounds out a distinct note of warning against spiritual neglect of the Word of the Lord. Bread alone will not do to live by; we need the "Word that proceedeth out of the mouth of God." That is to say, we need to feed on the Word of God.

How can we be spiritually vigorous if we do not feed on God's Word? It is impossible. Will the physical frame keep well and strong, and work hard without masticated, digested and assimilated food? Why, certainly not. No one would question this and no more can the spiritual life be vigorous and strong without masticated, digested and assimilated food. We want to be understood, and have no desire to be cranky or peculiar; but we must speak truly. Beloved, the bare reading of the Scriptures will not feed your spiritual life, although if this is neglected, grave perils are soon manifested. The believer who reads a number of verses of Scripture and then rushes on with his work, is a chronic invalid—spiritually.

We must daily feed our inner man, and to do this we must gather food and eat it. A meditation here and there will not do. We must feed on God's Word, if we would be healthy, strong and vigorous. We must do as the Prophet of old did. "Thy Words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart; for I am called by Thy Name, O Lord God of Hosts" *(Jer. 15:16)*. An intelligent verbal knowledge of the Scriptures will not do. This is not much better than writing an essay on bread, in which a description of its ingredients and baking is given. We must meditate upon the Word, we must masticate it, we must digest it and assimilate it. We must "mix" faith with the Word when we read it or hear it taught and preached, just as we mix saliva with our food when we masticate it *(Heb. 4:2)*. The Word must be digested. This takes time and may be hindered. A lack of delight in the Word hinders digestion. Food, to be easily and well digested must be enjoyed. The appetite must be keen and normal. Worry and care hinder digestion. A morbid spirit, discouragement and depression hinder digestion. We must learn to cast our care upon the Lord and to rejoice in Him, if we would really digest the Word of God. Yes, we must seek to enjoy the Word.

And to all this we need the working of the Holy Spirit. The Holy Spirit caused the Word of God to be written years ago and He lives to apply, to interpret, to teach and to make real with living power the Word written long ago. We may read and study, we may use the best of helps and hear the best of preaching and teaching, and yet, the force of Scripture is not realized unless the Holy Spirit applies it. We need to be taught of God. We must behold with spiritual eyes—eyes opened by the Lord. O the joy of reality in the things of God as revealed in the Word! When we get beyond the mere historical, the mere intellectual, then the Word shines brilliantly before our gazing eyes. Then we will have spiritual fellowship, strength, accuracy, and activity, and then, we will grow in likeness to our blessed Lord and wait for His soon-coming with glad hearts.

THE TRUE MANIFESTATION OF GOD

"And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice" *(I Kings 19:11, 12)*.

Many strange and hard things are said concerning Elijah's discouragement. It would be useless to point any of them out. So much has been said on the one side of this episode in the life of Elijah that it seems contemptible. It surely is quite monotonous. God's tender care over and for Elijah is usually overlooked and minified. But how beautifully and markedly it stands out here. The Lord gave him sleep and then He sent an angel to bring him a meal, and what a meal it was! It gave him strength to journey for forty days *(I Kings 19:5-8)*. And then He met His weary and disheartened servant at Horeb and gave him a revelation of glorious beauty. The Lord was not in the wind, though it rent the mountains; He was not in the earthquake, though it shook the mountain and made things quake and shake all around; He was not in the fire, though it swept everything before it and blazed its way over the mountan. But God was in the still small voice.

Here is a message for this age of noise and excitement, emotionalism, sentimentalism, clamor for "power" and popularity, display of fleshly energy and worldly enthusiasm. Many, many are carried away by the idea of a misconstrued mission; great conventions are held, organizations are effected and committees are appointed and then the proclamation is made, "We'll take the

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Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

MORE BUDDING OF THE FIG-TREE

By Episkopos

The following statistics of the peopling of the Land of Palestine are full of meaning and interest to every lover of the Prophetic Word. "Jewish migration to Palestine is growing constantly. In the period from May 1 to August 7, about 5,500 arrived, of which number 1,000 came in the first week of August. The Palestine authorities have given over to the Jewish Colonization Society a lot of land near Kabara, south of Carmel, which for three years was the subject of a lawsuit between Jews and Arabs. At the same time the Palestine Land Development Company has leased extensive stretches of land south and west of Nazareth in the Emek-Yezreel; as a consequence, almost all the valley of Beisan has fallen into the hands of the Jews. Thus, the possessions of the Jewish National Land-purchasing Fund have increased by sixty-seven percent. as compared with last year. The Haifa 'Carmel' says that, 'If the Jews are allowed to go on colonizing the country at such a pace, a day will come when the Arabs will not own a single square foot of land in Palestine.'"

Opposition there will be to the Jews possessing their land, but possess it they will, for the Lord has decreed, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" *(Amos 9:15)*.

CONVERTS AMONG THE JEWS

According to the "Jewish Chronicle," the Jews numbered, at the beginning of the sixteenth century, about 1,000,000; at the commencement of the nineteenth century they numbered 5,000,000; half a century later, 7,000,000; now, some 15,000,000. Just as they increased when they were persecuted in Egypt, so in the land of Israel's severest persecution (Russia) the Jews have multiplied most. During the Great War 804,000 Jews served in the armies of nations; that is, four percent. of all Jewry fought; as against three percent. of those Gentile nations that were involved in the war. It is said there are now 115 missionary societies laboring among the Jews of the world, with some 700 missionaries, or one to every 20,000 Jews. Some 204,540 Jews were baptized in the nineteenth century. There is one Protestant Hebrew convert to every 156 Jews, while there is but one from every 525 Gentiles; that is, if Gentiles had yielded to Christ as the Jews did in the nineteenth century, Gentile converts would have been 7,000,000 instead of 2,000,000. Hebrew converts who enter the Christian ministry are three times more numerous than the Gentile. It is a most encouraging fact to Gentile workers among the Jews that, in an average meeting of Jewish converts, it will be found that from fifty to seventy-five percent. were won through Gentiles.

HOPE IN JEWISH HEARTS

Among the signs of the times is the hope which is burning in Jewish hearts. The following testimony is full of interest.

Because Israel has not feared the name of the Lord they have been scattered "from the one end of the earth even unto the other," as it was prophesied in Deuteronomy 28:64. But all Jewry is looking back with interest to the land where God planted them so many years ago. Rabbi Levy, of Tremont Temple, New York, says: "The temple at Jerusalem will be rebuilt, or possibly the mosque of Omar, which now stands on that site, will simply be cleansed and rededicated to Jehovah; for, according to the strictest Jewish law, any place of worship may be transformed into a synagogue or. Temple, by removing all idols, and rededicating it to the God of Israel. It is more than possible that the very religious will insist upon tearing down the mosque and erecting a temple as much like Solomon's as it is now possible."

RENEWED FRIENDSHIP BETWEEN TURKEY AND GERMANY

Herr Nadolny, presenting his letters of credence to President Kemal Pasha, at the latter's villa of Tchankaya, said he considered it an honor to re-establish official relations between Germany and Turkey.

"I come from a new Germany to a new Turkey, but the friendship of the German nation for the Turks remains ardent and sincere, as in the past," he said. "The German people have followed with profound interest and approval the destinies of the Turkish people during the last few years, and I hope my task conduces to develop the loyal friendship between our two peoples based on a mutual esteem."

Kemal Pasha replied that he was much touched by the ambassador's assurances of the friendship the German nation felt for the Turks. He added that the Turkish nation, "whose whole activity is now devoted to its internal development," nourishes the same sentiments toward Germany, and expressed his good wishes for the progress of the new Germany. It appears that Herr Nadolny intends to reside in Angora.

Kemal Pasha, it is said, is a Jew. He certainly is a clever leader, and this renewed friendship between Turkey and Germany may play an important role in the near future of Europe.

THE CHANGED ATTITUDE

For years there has been a change in the attitude of the Jews towards the Lord Jesus Christ, which has been looked upon by some as an evidence that the Jewish people are coming nearer to Christianity. Rabbis and Jewish professional men have praised the words and the spirit of Him whom they call Jesus of Nazareth. When a rabbi exchanges "pulpits" with the preacher of some denomination, he always says something nice about the Founder of Christianity, as they call Him. A few years ago a Rabbi published a volume in which he speaks in the highest terms of the Lord Jesus.

"Who can compute all that Jesus has meant to humanity?—the love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled. All that is unequalled in human history. Among the great and good that the human race has produced, no one has even approached Jesus in universality of appeal and sway. He has become the most fascinating Figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel, the Eternal People whose Child He was. The Jew cannot help glorying in what Jesus has thus meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known, and the bane of misunderstanding at last is removed from His words and His ideas."

This sounds well, but if we go a little deeper we find the same judicial blindness which has always been the leading characteristic of the Jewish people. We have tested it more than once. Some Hebrew of education and culture speaks well of Jesus, calls Him the Flower of Judaism, a Man of whom the Jews should be proud. We then ask the old question, "What think ye of Christ, whose Son is He?" As we speak of His Deity, that He is the Son of God, or mention the fact that He died as our Substitute on the Cross, and that His Blood alone can redeem, we strike the same old objections, if not hatred to the Lord Jesus Christ. There will be no change till the day comes when they shall look upon Him whom they pierced, the day of Christ's return to this earth. Of course, the individual Jew can be saved

at all times, and know Him whom his fathers rejected, as the true Messiah, the Son of God, the Saviour of Jew and Gentile.

THE COLONIZATION OF PALESTINE

Slowly but surely Palestine is becoming a great Jewish colony. What we witness in the Zionistic movement is the restoration of a part of the Jews in unbelief, which is necessitated in order that the events of the close of the present age might be accomplished. As this restoration progresses the true Church may well reckon that her long-promised home-call to the mansions above is rapidly nearing.

Professor Elwood Mead, of the University of California, at the request of the World Zionist Organization, made a thorough study of the situation in Palestine. We quote from his report:

"Palestine is destined to become the California of Asia, as a result largely of the participation of American Jews in the rebuilding of the Jewish National Homeland. Within the coming five years it will again play a great role in the history of the world. Palestine bears a remarkable resemblance to California, and agricultural science, skill in cultivation, and care and thoroughness in marketing will work the same surprising results in Palestine that have been wrought in California, and also in Australia. Benjamina one of the most flourishing Jewish colonies in Palestine, is composed entirely of graduates of the California College of Agriculture. The site of this colony was once a potential swamp, which these pioneers drained, and built up, just as scores of other Jewish colonies were established. At Benjamina they are proving that anything possible in Southern California is also possible in their Homeland. Science, skill, and industry can make of the plain of Esdraelon and the Valley of Jezreel as great a picture of rural charm and agricultural opulence as now gladdens one's vision in going from Los Angeles to San Bernardino. The rise from the Coast at Jaffa to the summit of the Judean plateau at Jerusalem is duplicated when one travels from Sacramento to Colfax. There are the rolling grain fields, then the orchards and vineyards, and finally the rocky hill slopes; only, California has not had its higher slopes denuded of trees by generations of nomads.

"The Jews are bringing to their ancient Homeland the same optimism and energy characteristic of my home state, California. A striking example of this is Jaffa and its suburb, Tel-Aviv. Jaffa is an Arabic city of 15,000 people, which looks as though the only change of a thousand years had been to make the houses a little blacker. Alongside Jaffa is the modern city of Tel-Aviv, also of 15,000 people, all of them Jews. This new city has in the last six years grown like Jonah's gourd. Fifteen years ago it was a barren sand waste. Now it has wide paved streets, modern plumbing, attractive and costly buildings lighted by electricity. One business street a mile long had not been staked out three years ago. There is nothing on this planet with which to compare the modern miracle of Tel-Aviv, except that marvel of confidence and vision, Los Angeles. The modern flour mill at Haifa, the electric lights at Tel-Aviv, the hydro-electric development at Tiberias, the provisions for adequate water and sanitation at Jerusalem, are all evidences of Jewish acumen and ability. They have no question as to the ultimate success of the Jewish Homeland project.

"The Zionist colonies on Lake Tiberias and the upper end of the Jordan Valley are worth crossing the Atlantic to see. With their neat modern homes and tree-bordered streets, they are centuries ahead of the windowless, unshaded mud-houses of the nearby Arabic villages."—*The Prophetic News and Israel's Watchmen.*

BETWEEN MIGDOL AND THE SEA BUT BEFORE PI-HAHIROTH*

By O. R. Palmer

There is a striking analogy between the present condition of the Church and the condition of the Israelites as they encamped "Before Pi-hahiroth, between Migdol and the sea."

*This tract may be had from the Berachah Church, 2240-42 North Twenty-ninth Street, Philadelphia, Pa.

When the Israelites were in bondage in Egypt, the faithful God remembered His covenant with Abraham, with Isaac, and with Jacob, and came down to deliver them. His judgment fell upon the Egyptians and their gods; death stalked abroad in the land, but against His people, redeemed and brought into a blood-covenant with their God, "not a dog moved his tongue."

Following their deliverance from Egypt, there came this critical time as they encamped before Pi-hahiroth, with their faces turned towards the land of promise. The waters of the Red Sea rolled before them; the mountains shut off their escape at the sides, while Pharaoh and his well-trained army followed close at the heels of the unarmed mass of men, women and children. To natural eyes it meant death at the hand of their enemies, or a return to making "bricks without straw," and all that added insult, hatred and indignity could heap upon them. Pharaoh could well say, "They are entangled in the land," while the Israelites, in ignorance of the loving faithfulness of God, cried out, **"Hast thou taken us away to die in the wilderness?"**

Are we any less fearful in the time of danger? How little do we understand our own hearts, or know what we will do in a close place! But how can our little boat sink when the Lord of Glory is on board? Does He not bring life out of death? Is not the extremity of men the opportunity for Him to work? To be shut off from human resources is a blessed experience, if we are shut up to the miracle-working God. Thus it proved to Israel, and God was glorified through the experience.

THE CHURCH AT MIGDOL

The Church of God, redeemed by the Blood of His only Begotten Son, is also at a critical time in her history. Like Israel, she is having a "between Migdol and the sea" experience.

We have fallen upon barren times, with little evidence of the Holy Spirit working in the Church at large. Hundreds of churches have not a single person added to the Lord through conversion during the year. The ground is dry and parched, and the children go for water and find none.

Many ministers have denied "the faith" *(Jude 3);* have gone "in the way of Cain," with **offering** instead of **sacrifice**; ran "greedily after the error of Balaam" for **reward** *(Jude 11),* and have become "wells without water," and "clouds driven by the wind." There are dead men in the pulpit and dead men in the pews; men who have never been "born again" *(John 3:1-7),* who borrow their words from their neighbors, and have no living, life-giving message from God. This condition has resulted in empty pews, deserted prayer-meetings, and testimony void of power, with thousands leaving the Church, or, worse still, remaining in it, yet denying the personality of God, the reality of sin, the Deity of the Lord Jesus, or the need and atoning efficacy of His death in our behalf.

The membership is cold, indifferent to evangelization, lacking in missionary zeal, and entangled in ungodly marriage relations, in business or in lodge life, with unbelievers *(II Cor. 6:14-18).* The Church compromises both in life and testimony for worldly advantage, and has largely lost its high mission of winning men and women to God, and has become a community center or social circle to entertain and amuse the people. It is a time of banqueting, dish-washing, cake-baking and carnival-holding apostasy. "The people sat down to eat and drink and rose up to play" *(I Cor. 10:1-10).* It is a time of high and low finance. To raise money, either great leaders are secured and big drives inaugurated, or else, like poor mendicants, tickets are sold from door to door. The people are urged and cajoled to give and pledge in order to keep the mill running, but so far as real giving and spiritual power are concerned *(II Cor. 8:1-6; 9:6-15),* the Church is as destitute as poor Samson was, when with his hair cut, which before was the sign of his Godly separation, and his eyes out, he turned the mill and became sport for the Philistines.

Church federation is in the air, leaders shout for the battle, as Saul and his followers did when the Philistines and their superman, Goliath, taunted them, but Davids, with their stones

and slings, are lacking. Unification is not always unity. There is a wide difference between organization and a living organism indwelt by the Holy Spirit, which is called the Church in Holy Writ and which our Lord left to represent Him on earth. What is needed is the oneness made effective by the indwelling Spirit, and for which our Lord Jesus prayed. This unity will make us one with the Godhead and one with each other. All else is cold, formal, worldly, ecclesiastical, and is but a step forward to the final apostasy, when our Lord spues Laodicea from His mouth *(Rev. 3:14-22)*.

The Church at Migdol needs a clarion call to bring her to repentance, and, like the prodigal son, back to Father's house, to peace and to plenty.

THE CHURCH AT THE SEA

Many of the people, tired of empty form and formality, hungry for something better, have left the church at Migdol, and have gone running over to the sea. There is an unhealthy and unscriptural seeking after "signs" and spirit-manifestations, with little apprehension of its danger. The times are "perilous" *(II Tim. 3:1)*; Satan, an adept at "signs" and "wonders" *(II Thess. 2:9)*, has many "seducing spirits" *(I Tim. 4:1)*. There is always grave danger in Christians placing themselves in passive conditions and yielding themselves up to spirit manifestations. Mediums do this when they yield themselves to Satanic control. Physical manifestations, unconscious states, twitchings or stutterings may be due to intense **inward desire**, to mental conditions, or to outside **hypnotic surroundings.** The Word of God alone is our safeguard, our chart and compass, for our "taste" cannot discern "perverse things" nor perverse spirits. "TRY THE SPIRITS WHETHER THEY ARE OF GOD: because many false prophets are gone out into the world *(I John 4:1)*."

We are not passive, like sticks and stones, to be moved upon by spirit-control and manifestations. The Holy Spirit uses our keenest intelligence, our understanding, our will, when yielded to Him, but always in accordance with the Word of God. While we are to be yielded to Him for His complete control, we are not to be seeking after "signs" nor to subject ourselves to spirit-manifestations.

Unless there is a return on the part of God's people to spiritual, Scriptural sanity, there is the gravest kind of danger of Satanic discouragement, depression and even **insanity**, which has already come to many.

Along with this condition has come a distorting of Scripture, to make it conform to the visions and experiences of the people. We are told these are "latter rain" times with "signs," and that we are to return to the day of Pentecost, when the Holy Spirit came with such marvelous manifestations, as the Church had on its birthday. A little careful thought should convince us that we will not return to Pentecost, but that we are rapidly going on to the manifestation of Satan's superman, and also of God's coming One who shall consume him "with the spirit of His mouth," and shall destroy him with the brightness of His coming" *(II Thess. 2:3-12)*. The Church is to go forward in its testimony, and not to go backward—as we would do were we to return to the infant days. God had something better for Israel than Migdol and the sea, and He has something better for the Church than cold formality or the rush to the other extreme.

We are told that the prophecies of Joel *(Joel 2)* concerning the last days, refer to the Church, while a careful reading shows them to mean Israel, and the application to be in tribulation times, when Israel is again in her land, and in the very vortex of Satan's effort to crush and destroy God's ancient people *(Acts 2:16-21)*. The mighty signs accompany those tribulation times. This does not refer to the Church, for the Church at that time will be in glory with her Lord *(Luke 21:36; I Thess. 5:1-4)*.

We are also told that unless believers can speak with "tongues," they have no Scriptural evidence of being baptized with the Spirit. How unscriptural such teaching! How can we get into the Kingdom of God except by the regenerating power of the Holy Spirit *(John 3:1-7)*? Does He then leave us? Does He not Himself say "By one Spirit are we **all baptized** into one body—and have been **all** (not some) made to drink into one Spirit" *(I Cor. 12:13)*. Again, "Do **all** speak with **tongues**" *(I Cor. 12:30)*. Speaking with tongues or having other gifts, do not insure a high degree of spirituality. The Church at Corinth so wondrously gifted *(I Cor. 1:5-7)* was far from being **spiritual.** In their divisions and seeking after fleshly things, they were characterized by the Holy Spirit Himself as "carnal," even **"babes in Christ"** *(I Cor. 3:1-4)*. Is there not, therefore, a grave danger that the Church will return to babyhood, instead of going on to maturity in Christ *(Eph. 4:11-16)*? In all these places, where the early disciples spoke with other tongues *(Acts 2:4; 10:46; 19:6)*, there is not a single record that they were seeking for this particular gift. It was **given** to them by God. This rushing after spirit-manifestation has led to disorderly, to fleshly, and even unseemly conditions, and to confusion in assemblies, because the plain teaching of Scripture in regard to order is ignored *(I Cor. 14:23-33)*. It has also led to women taking the place of men in church-leadership and teaching doctrines, which are contrary to the Holy Spirit's instructions *(I Cor. 14:34-40; Rev. 2:20)*.

"The best gifts" have been lost sight of *(I Cor. 12:31)* in a rush after the supernatural. "THE MORE EXCELLENT WAY," so clearly set forth as a safeguard and basis upon which spiritual gifts may be exercised *(I Cor. 13)* is ignored. Do we not all see that we need a return to God's love shed abroad in our hearts by the Holy Spirit, without which all gifts are barren and unprofitable *(I Cor. 13)*. This gift is the greatest of all abiding things, and when the Church, in place of strife, has Christ's own love for one another, the world will know that we are truly His disciples. Let us make **first** things **first** rather than **last** or **least.** Failure to do this can lead only to division, and we continue but "babes in Christ." May our Lord raise up leaders, prophets, teachers and evangelists, to lead His people out of weakness and bondage and into victory and real blessing. "The people perish for lack of knowledge." "God is faithful" *(I Cor. 1:9)*.

"Before Pi-hahiroth"

While the Israelites were between "Migdol and the sea," they were **"before Pi-hahiroth."** There is a definition of the word "Pi-hahiroth" which is precious and suggestive. It means **"appointed to liberty,"**—not to death, not to defeat, and not to entanglement in the land. Our Heavenly Father can so turn things about that where we are "accounted as sheep for the slaughter * * we are more than conquerors through Him who loves us" *(Rom. 8:36, 37)*.

The salvation of our God is BY POWER as well as BY BLOOD. The sons of Belial cannot be taken with "hands." He that toucheth them must be **fenced** with iron and the staff of a spear; then shall they be taken and utterly consumed "in the same place" *(II Sam. 23:6,7)*. Satan's time is short, his emissaries busy, and his strongholds many, but the Church of God, indwelt by His Spirit, in her place of victory and power, may be "terrible as an army with banners" against him. Our Lord has raised us up with Christ and **seated us with Him** in Heavenly places *(Eph. 1:3; 2:1-10)*. It is for us to see this, find out our riches in Him, begin to use them, to lay hold of the power which the Holy Spirit imparts as we walk with our Lord.

GOING FORWARD

If the Church remains at Migdol, she will be barren, fruitless and without blessing or power; if she runs over to the sea, there will be bewilderment, confusion and a susceptibility to Satan's devices. There is weakness and loss in both places, and our Father has something better for His Blood-bought inheritance. "Speak unto the children of Israel that they go forward" *(Exod. 14:15)*. The same One from whose face the Red Sea fled away and the mountains skipped like rams, is with us, and He is as well able to lead into the land where we may "possess our possessions," as He was to redeem us when we were in bondage.

There are hundreds, yea thousands, of ministers, of laymen, of Godly women, saved by the grace of God who are longing to know Him in a real way, to have a deeper experience of His grace and to see Him working in power. They are neither satis-

fied with Migdol nor the sea, but deep down in their own hearts they are longing for a Pi-hahiroth experience—"appointed to liberty"—and they desire to see the God of all grace and power manifesting Himself in dividing the Red Sea and scattering their enemies. There is no doubt of this heart-hunger on the part of many, for any one with spiritual vision can sense it.

Victory, blessing and power are for us, for the way is prepared for the Church to enter in. The Lord Jesus "finished" His work and the Holy Spirit, the Spirit of grace and power, has come. Heaven, with its riches, its glories, its power, is the inheritance of the Blood-bought Church. We must, however, enter individually and personally for ourselves before we can point others to the way. Our preaching, our teaching, our testimony will be barren, our churches without life or power, until the Holy Spirit possesses, fills and empowers us. He is not, however, on the **outside** —He is **within** every truly regenerated child of God *(I Cor. 6: 19)*, waiting recognition and a yielded, obedient life of faith that He may transform, cleanse, multiply and work in power. Pride and self-sufficiency are His enemies; broken and contrite hearts God will not despise. Sin is a barrier; compromise and half-heartedness hinder. Self must die and take its place at the Cross *(Gal. 2:20)* if the mighty Spirit is to do His wonderful work in these temples of God. Are you willing? "The people shall be willing in the day of Thy power" *(Ps. 110:3)*. Your heart has longed for God to do all and be all in you. You have looked within and turned to others in vain. There is victory through and by Christ over besetting sin within, and Satan and his hosts without. There is healing for spirit, soul and body. There is salvation and deliverance for yourself and then for others, and all this **just now.** There is a miracle-working God to whom "power belongeth" offering Himself to you. If you are ready to yield yourself unreservedly unto God this day, to ask Him to cleanse you from "all unrighteousness" *(I John 1:9)* and to trust Him to do His mighty work **within** and **through** you, He is ready to take possession, for He turns not the hungry away and mocks none of His children *(Rom. 12:1, 2)*. Nothing can take the place of this giving of yourself to Him, and then trusting Him by simple, child-like faith to take possession and to work. Charity, works, service will not do. The bolt is on the **inside** of **your door,** and you are the only man or woman who has **the right** to unbolt it and to ask Him to come in and take possession *(Rev. 3:20)*. In view of all He is, and what He offers you, of your soul's deepest needs and the blessing you may bring to others; will you do it **now?** If you will He will quickly bring you away from Migdol and from the sea into a place of blessing.

The Church needs unifying. Some one has said: "Not breaking down fences so much as having such tall corn on all sides as to shut fences out of sight." If the Church will yield to the Holy Spirit He will unify—the real unity for which our Lord prayed *(John 17)*. If you are on victory ground you may help bring it to pass.

The Church needs a new baptism of love without which all gifts are cold and unprofitable. Love is the fruit of the Spirit. It is supernatural. When He is working in grace and power the fruit will abound and there will come edifying and upbuilding. Let us together say: "The Church needs a revival of love; begin, O Lord, this work, and begin in me." Prayer will become a delight, a wonderful reality, as mighty things are wrought out in us and through us by the Holy Spirit. **"Ye shall receive power." "Ye shall be witnesses unto Me." "All the promises of God** in Him are yea, and in Him amen, **unto the glory of God by us"** *(II Cor. 1:20; Acts 1:8)*. Shall we go barren when all this is ours for the asking, the taking, the yielding, the trusting, and it is for us just as we are in our barrenness, our need, our lack and our failure? No, please God, we will go on with Him for a new glimpse of His loveliness, trust Him for a fresh and deeper working of His Spirit, pray for a new touch of His resurrection life, a new revelation of His grace and gifts and a new compassion for the perishing. We are confident as we do this that He will work, and is even now working, in power and blessing according to His promises.

"THE ALTOGETHER LOVELY"

DR. C. I. SCOFIELD, *New York*

The daughters of Jerusalem had questioned the supreme attractiveness of the Bridegroom. "What is thy beloved, more than another beloved, O thou fairest among women?" Just as **unbelief** and agnosticism challenge the Christian: "What is **thy** Christ more than another religious teacher? than Confucius, or Sakyamuni, or Marcus Aurelius?" The Bride replies in that magnificent descriptive passage of which our title is the climax:

"My Beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy and black as a raven.
His eyes are as the eyes of doves by the rivers of waters
Washed with milk and fitly set.
His cheeks are as a bed of spices, as sweet flowers;
His lips like lilies, dropping sweet smelling myrrh.
His countenance is as Lebanon, excellent as the cedars.
His mouth is most sweet; yea, He is **altogether lovely.**
This is my Beloved, and this is my Friend,
O daughters of Jerusalem" *(S. of Sol. 5:10-16)*.

You see, as she proceeds in her description, she feels, beautiful as it is, that all this wealth of costly imagery is poor and tame as the expression of the superhuman loveliness of her Beloved, and so in a sort of despair she sweeps all possible excellence into her words, and says: "Yea, He is altogether lovely."

All other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection. The Lord Jesus Christ remains the only Being of whom, without gross flattery, it could be asserted, "He is altogether lovely."

HIS HUMANITY IS ALTOGETHER LOVELY

I do not now mean that He was a perfect human, but that He was perfectly human.

In everything but our sins and our evil natures He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are, sin apart. With Thomas we confess Him Lord and God; we adore and revere Him, but there is no other who established with us such intimacy, who comes **so close** to these human hearts of ours; no one in the universe of whom we are so little afraid. He is not one of the ancients. How wholesomely and genuinely human He is! Martha reproaches Him; John, who has seen Him raise the dead, still the tempest, and talk with Moses and Elijah in the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath. And He calls them by their first name, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows. The saintliness of the Lord Jesus is so warm and human that it attracts and inspires.

He receives sinners and eats with them. All kinds of sinners. Nicodemus, the moral religious sinner, and Mary of Magdala, "out of whom went seven devils," the shocking kind of sinner. He comes into sinful lives as a bright, clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

HIS SYMPATHY IS ALTOGETHER LOVELY

He is always being "touched with compassion." The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand. Whatever suffers touches the Lord. His very wrath against the scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness. He "healed all their sick." And what grace in His sympathy. Why did He touch that poor leper? He could have healed him with a word as He did the nobleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized. He lost the sense of being a man. It was defile-

ment to approach him. Well, the touch of the Lord Jesus made him human again.

A Christian woman laboring among the moral lepers of London found a poor street-walker desperately ill in a bare, cold room. With her own hands she ministered to her, changed her bed linen, procured medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, she pleadingly said: "May I pray with you?" "No," said the girl, "you don't care for me; you are doing this to get to Heaven." Many days passed, the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said: "My dear, you are nearly well now, and I shall not come again; but as it is my last visit I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses, and then the hard heart broke. **That was Christ's way.** Is He not "altogether lovely"?

HIS HUMILITY IS ALTOGETHER LOVELY

The other day I received a letter from a poor prodigal who, when he wrote, had been two days without food or bed. "At night," he says, "I think that my Lord, too, had not where to lay His head." What meekness, what lowliness! "I am among you as one that serveth" *(Luke 22:27)*. He "began to wash the disciples' feet" *(John 13:5)*. "When He was reviled, He reviled not again" *(I Peter 2:23)*. "As a sheep before her shearers is dumb, so He openeth not His mouth" *(Is. 53:7)*.

But it is in His way with sinners that His supreme loveliness is most sweetly shown. How gentle He is, yet how faithful; how considerate, how sympathetic. When He speaks to that silent, despairing woman, after her accusers have gone out one by one, He uses for "woman" the same word as He used when addressing His own mother from the Cross. "Woman, hath no man condemned thee?" Even in the agonies of death He could hear the cry of despairing faith. When conquerors return from far wars in strange lands they bring their chiefest captive as a trophy. It was enough for Christ to take back to Heaven the soul of a thief. Yea, "He is altogether lovely."

HIS CHARACTER IS ALTOGETHER LOVELY

Did space permit we might speak of the loveliness of His gentle dignity, of His perfect courage, for there is in the Lord Jesus a perfect evenness of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never harsh. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him brow-beaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out. Not once does He lose His high dignity.

Follow Him still. Go with the jeering crowd without the gate; see Him stretched upon the great, rough cross, and hear the dreadful sound of the sledge as the spikes are forced through the hands and feet. See, as the yelling mob falls back, the cross bearing this gentlest, sweetest, bravest, loveliest Man, upreared until it falls into its socket in the rock. "And sitting down they watched Him there." Hear Him ask the Father to forgive His murderers, hear all the cries from the cross. Think of Him from first to last and say: Is He not "altogether lovely"?—*The Witness.*

"BELIEVERS"

T. T. SHIELDS

In the 5th chapter of Acts and the 14th verse we read, "And believers were the more added to the Lord." A man's normal point of view is often more clearly and accurately revealed in his impromptu and casual remarks than in his studied and formal statements. For this reason a witness deserves to be studied in the incidentals of his tale quite as much as in the main body of his testimony. This verse is a mere incidental in an interesting though simple narrative; but it reveals the point of view of a spiritually enlightened and mature mind.

It is the story of the beginning of the Church's evangelistic ministry. It relates simply that the ministry of the Apostles resulted in "believers" being added to the Lord.

A Christian is distinguished from others by what he believes. It has been common to belittle the value of belief. It has become popular to decry creeds, and to magnify deeds. Yet the fact remains that the New Testament describes the people of God who have passed from darkness to light, as "believers." When Apollos went to Achaia he consorted with "disciples" who were distinguished for what they "believed." Therefore while belief, considered as an act of faith, or as the body of truth received, or as both, is not the only consideration of importance; it must be conceded that the Christian's distinctive feature is his faith, or his belief.

And a Christian's faith, or the body of truth upon which it rests, is not a burden but a bulwark; not an iron fetter but a betrothal ring; not weights but wings; not a uniform, but a character; not a labored pose, but a living pulse; indeed the way of faith is not as the track of a laden camel through the desert, but as the flight of a lark in the summer air.

Through faith our moral natures find repose in Christ. We put this first because in actual experience our moral nature takes precedence of the intellectual. It cannot be gainsaid that the supreme considerations of life are moral. Questions of right and wrong are of first importance. Moral accountability cannot be ignored. Hence the right or the wrong we do abides. It walks by our side in the way; and when it is toward evening, and the day is far spent, it comes in to abide with us without invitation, and never makes as though it would go further. Thus beneath all disguises perpetual unrest characterizes the unbeliever: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." But the believer finds infinite moral satisfaction in Christ. "Christ is the end of the Law for righteousness to every one that believeth."

The man whose own moral nature, his sense of rightness, has been violated, who has sinned against his own soul, as well as against God, cannot long escape the consciousness of his lawlessness. He may labor to deceive himself and others. He may affect the utmost unconcern, and immerse his soul in pleasures of infinite variety. But he cannot forget the possibility of a day of disclosure and accounting. From the shuttered windows of his soul there is "a fearful looking for of judgment." But for the believer the day of disclosure and accounting has come and gone. He is not haunted by the spirit of a murdered past. To him "Christ is the end of the Law for righteousness." The worst has come. The Law has spent itself at Calvary; and a cloudless morning succeeds the night of forked flame and terrifying thunder. One can imagine a criminal under the lash of a guilty conscience, fleeing from city to city, and from country to country in perpetual fear of detection. At length, notwithstanding his ceaseless vigilance, the long arm of the Law reaches him, and he finds himself shut away from all pleasant sights and sounds, from all friendly voices, within a living tomb. But when, to him, the slow-passing years are ended, and the great doors of his prison-house swing outward, and once again he breathes the air of freedom, one can fancy his looking back upon that pile of stone where so many of his years lie buried, as with a shudder he says, "That is the end of the Law for me; those years of darkness have atoned and I am free."

Thus faith regards the grave of Christ. Our sins are buried there, and for us a new day has dawned. Is it surprising that they should be distinguished as "believers" who know this to be true? Our moral natures find repose in Christ and look with joy unspeakable into the future.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:

"But Christ, the Heavenly Lamb,
Takes all our guilt away;
A sacrifice of nobler name,
And richer blood than they.

"My soul looks back to see
The burden Thou didst bear,
When hanging on the cursed tree,
And knows her guilt was there."

But while faith in Christ is, at bottom, a moral act, it involves the exercise of the intellectual faculties too; and the true believer finds intellectual satisfaction in Christ. His intellect finds rest in the truth revealed in Him. The believer is not a stranger to enquiry. Faith is not blind acquiescence. On the contrary, faith has found so many otherwise unanswerable questions answered in Christ, that she is assured that what she knows not now she shall know hereafter. In the moral provision made for the soul by the death and resurrection of Christ, faith apprehends the work of God and gets a glimpse of the infinitude of Divine resources. In "the Lamb as it had been slain," faith sees "the Word made flesh," and the express image of the Person of Deity revealed; and in His Word concerning the soul's origin and destiny, and its relation to God and the universe, the spiritually enlightened intellect finds perfect satisfaction and repose.

The believer finds no faculty of the intellect violated, nor stultified, nor denied the exercise of its function, by his belief. He has used his judgment, and exercised his reasoning powers to the utmost on questions of life and destiny; and has discovered that his mental stature, and the range of his faculties forbid his seeing "very far off." But faith has come to his help. It has been to him what the aviator is to the general in the field; it gives him a higher point of view, and consequently a wider and longer range of vision; and from thence, looking beyond the narrow limits of reason's view, he sees that all is well.

Ignorance is not the mother of truly Christian devotion. That is born of an experience of the love of God revealed to the apprehension of the soul in an atoning Saviour. And in view of the Cross and the empty grave, the intellect, as well as the conscience, finds rest and indescribable satisfaction. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: in whom we have redemption through His Blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the Head of the Body, the Church: who is the Beginning, the Firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell." And in that fulness in which the Father finds pleasure, the intellect and conscience of the believer finds perfect rest.

But conscience and intellect are not the only elements in human nature. Our emotional and affectional nature also finds rest in believing: "With the heart man believeth unto righteousness."

"No man liveth unto himself." Capacity for loving is a human characteristic. Like a climbing plant whose tendrils were made to feel after something to wrap themselves about; so human affections were designed to cling to something objective to the human soul. "It is not good for man to be alone." And from the beginning, the human heart has found that saying true. Thus baby hands reach out in affectionate appeal for mother's or father's answering love; and in maturer years the tendrils of friendship, of conjugal affection, of parental love, all wind themselves about some objective treasure for the strengthening and enrichment of life. But where shall these kindly, clinging tendrils of the soul find enduring support?

The plant in your garden lays hold upon another plant near by. But what if the rain, or wind, or a worm at the root, lay the object of its affection low? The clinging trustful vine falls with its stricken support. So these immortal passions of the soul cannot find rest in mortality. We remember two mothers, each of whom had lost an only daughter. One of the mothers was a believer, the other was not. By that death the believing mother was lifted nearer heaven, while the mother without faith, prostrate with an unmitigated grief, found her heart buried in the grave of her child.

Where shall the heart find rest but in Christ, "who only hath immortality"? To them that believe the grave is open and empty, and beyond, life's broken pillars are completed and crowned; and all that is fractional and fragmentary, is rounded into a perfect wholeness in the glorious completeness of Christ. What magic sweetness is in the saying, "Them that sleep in Jesus will God bring with him"! Therefore nothing worthy to endure is lost. The treasures of the heart abide, and all that is true, and honest, and just, and pure, and lovely, and virtuous, and praiseworthy, find their immortality and perfection in Christ.

In the "London Times" there appeared on June 30th, 1915, a death notice shot through with the light of hope: "Lance-Corp. Kenneth Seymour Boyd, A. Co. the Honorable Artillery, killed in action, only son of Alexander and Charlotte Boyd, of Hull. No mourning. His last words were Psalm 23:4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

And now will you tell me that a creed is a burden, a bar to progress; that faith is a shackle upon the mind? Nay, nay, faith supplies wings to the soul by which conscience, intellect, and heart find rest in the Heavenly places in Christ.

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

"Once they were mourning here below,
And bathed their couch with tears;
They wrestled hard, as we do now
With sins and doubts and fears.

"I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod,
His zeal inspired their breast;
And, following their Incarnate God,
Possessed the promised rest."

It is in every respect fitting that the disciples of Jesus should be known as "believers." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—*The Gospel Witness.*

YOUR SUBSCRIPTION TO THE EUROPEAN HARVEST FIELD

We need it in order that we may get all necessary information to the friends of the work each month. This will enable them to pray and minister intelligently. A generous subscription list will enable us to make this part of the work self-supporting.

The sample numbers received should be a convincing proof of the merit of the new Magazine. One friend writes "I was so hungry for such a paper. It is so deeply spiritual. I shall pray for its circulation." Another writes "it is the best yet." Mr. Hottel is seeking to make it well worth the $1.00 which will bring it twelve times a year.

Your subscription will help us to get from the Post Office pound rates in mailing. This will make a very important saving in the cost. We will not be able to continue sending sample copies without this, as the cost is too great. We do not want to cut our friends off from this important field of communication.

Europe is a strategic center for the whole Mission world. Great events have taken place, and are taking place in that land. The door is wide open for Evangelism among Jews and Gentiles. Make this your field for prayer, for ministry, and keep in active touch with us.

O. R. PALMER.

THE TRUE MANIFESTATION OF GOD

(Continued from page 3.)

world for Christ." Yes, Elijah had been a man of the earthquake, the wind and the fire. And, to be sure, he fulfilled his mission and served his purpose, but God would not let him pass off the stage before He made it forever clear that such methods are not His regular methods. Oh, for a true vision and a real apprehension of this truth. The apostasy in Israel at this time was extraordinary and so God used extraordinary means to meet it. But God always does work through yielded lives, restful and quiet hearts; through such who are at His feet and in His hands and trust Him to work through them. In the quiet God had won and preserved the hearts of 7,000 in Israel. Elijah did not know anything about them. But he himself had just gone through a noisy demonstration and the result was so disappointing that he desired to quit the work and to die. Over against all the human activities, fleshly ambition, multiplied organizations and passionate clamor for greatness let us put the eternal words of God:—

"Not by might, nor by power, but by My Spirit; saith the Lord" *(Zech. 4:6)*.

"So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" *(Mark 4:26-28)*.

Everywhere the most potent forces are the most noiseless. Power is not measured by noise, nor energy and effectiveness by violence and demonstration. The pendulum swings and flashes and ticks; but the mainspring, which every wheel and lever obeys, is absolutely noiseless and hidden. The mightiest powers of nature act, for the most part, in perfect silence.

The late Dr. A. T. Pierson says, "The mistocles, who led the Greeks in the famous battle of Salamis, unaccountably to his troops, delayed the engagement. It was expected that he would avail himself of the early morning hours; and, when what seemed the golden opportunity had gone in inactivity, there were not a few who were ready to suspect him of being a traitor for his country. But he was waiting for the land breeze which he knew would begin to blow at nine o'clock in the morning. He proposed to harness the very winds to his war-galleys, and make them waft his boats to sea, and so to save the strength of his men for fighting. And so those who would have been only rowers, became warriors."

What a lesson for God's servants and people! Blessed is he who, empowered and energized by the Holy Spirit, finds himself able to use in the proper work of God, energies and powers that would be otherwise exhausted in human effort and fleshly energy. The manifestation of God through the Holy Spirit is the secret of spiritual power and success.

So long as our hearts are cleaving to earthly things, we shall not be able to sing the pilgrim's song; but if we are thorough pilgrims, and apprehend our great High Priest ever living for us at the right hand of God, we shall be perpetually giving thanks.—*Selected.*

EARTH'S SUPREMEST NEED—THE CHRIST OF CALVARY!

1. **A COMMUNITY'S NEED.** "During January I ate three meals on only one day—many days only one meal. Tell me, brethren, will God hear and answer the prayers of a broken-hearted pastor who fasts and weeps and cries to God by the hour for his flock and his neighbors?" Thus wrote an Indiana pastor, March 26, 1925. That community's need—**EVERY** community's need—is the **CHRIST OF CALVARY!** Will God answer? **Luke 18:7.**

2. **A STATE'S NEED.** Said a Wisconsin Superior Court judge recently: "The situation is mighty serious when taxis are called to men's rooming houses in our University district at 2 o'clock in the morning, and drunken or exhausted girls, wrapped in blankets, are carried out and driven to their homes." But no more serious in Wisconsin than in **YOUR** state. **EVERY** state's need is the **CHRIST OF CALVARY! Romans 1: 24-32.**

3. **A NATION'S NEED.** Says the Christian Business Men's League of Philadelphia: "Throughout the land there is a mighty sweep of lawlessness, crime, immorality, contempt of authority and law, and greed, while a spirit of apathy, of worldliness and creeping paralysis is settling down upon the Church. **A REAL HOLY GHOST REVIVAL IS GOD'S ONE AND ONLY REMEDY."** In other words, the nation's need, and **EVERY** nation's need, is the **CHRIST OF CALVARY!** "Oh that Thou wouldest rend the heavens, that Thou wouldest come down"! **Isaiah 64:1.**

4. **THE WORLD'S NEED.** A Presbyterian missionary (Dr. Frederick G. Coan) was preaching to an eager audience in Persia. At length he said he was tired and must stop. "Tired?" came the quick reply, "Are **YOU** more **TIRED** than **WE** are **HUNGRY?"** And he went on until exhausted. "The whole of Persia is opening wide to the Gospel," declares Dr. Coan. Likewise **EVERY** nation. **"GIVE YE THEM TO EAT."** Persia's need, and the **WORLD'S** need, is the **CHRIST OF CALVARY! Mark 16:15; Acts 17:30; II Peter 3:9.**

5. **"MY GOD SHALL SUPPLY"**—In the past, **HE "FAILED NOT"** *(John 21:45)*. "During the revival of 1857," says Jonathan Goforth, "no building in America could be found large enough to hold all those who were pressed by the Spirit to pray, **AND 50,000 A WEEK WERE POURING INTO THE KINGDOM OF GOD."** "Pressed by the Spirit **TO PRAY"!** Ah, it was **TEARS** that broke the Church's drought in 1857! When saints **WEPT**, the heavens were opened, and sinners were swept by multitudes to the Cross. **II Chronicles 6: 26-31; Psalm 126:6.**

6. **"MY GOD SHALL SUPPLY"**—In the present, **"HE FAILETH NOT"** *(Zeph. 3:5)*. He is moving the nation to prayer. Tears will break the present drought. Through the "Christian Herald" of New York, and other papers, millions are being called to intercession. Is America soon to be on its knees, with its "surging, sobbing, praying multitudes" (D. M. Panton) repenting in sackcloth and ashes? Would that it might be so! Ah, that would be eloquence indeed, piercing to the throne-room of God, averting impending judgment and calling down torrential blessing! **II Chronicles 7:14.**

7. **"MY GOD SHALL SUPPLY"**—In the future, **"I WILL NOT FAIL THEE"** *(Josh. 1:5)*. But the Church must pay the price of united prayer. Therefore—**"THREE DAYS OF PRAYER"**—July 2 to 4—"with now and then an old hymn," says the editor of the "Christian Herald." "Prayer and nothing but prayer. Prayer and no gorging and expensive 'eats.' Prayer and no chairman to introduce 'speakers.' We have had enough conventions to hear men talk. **LET US HAVE A CONVENTION TO HEAR GOD SPEAK TO US."** Yea, not one only, **BUT TEN THOUSAND**—July 2 to 4,—in every city and community throughout the world, **WHEREVER THERE ARE BELIEVERS. Matt. 18:19, 20; Heb. 10:19-25.**

The Church began with one hundred and twenty "able to keep rank," but David had **A THOUSAND TIMES THIS NUMBER** "that could keep rank" *(I Chron. 12:37)*. Oh, for such a Church to-day—Calvary-cleansed, Spirit-endued, armor-clothed —"not of double heart" *(I Chron. 12:33)*, but moving forward **AS ONE MAN,** "with the Cross of Jesus going on before"! **EARTH'S SUPREMEST NEED IS THE CHRIST OF CALVARY!**

Pray for Revival!

MISSIONARY NEWS AND MESSAGES

Reports from the Field, Missionary Items and Stimulation

A TOUCHING APPEAL

The following is a letter from a missionary giving a realistic picture of conditions in certain parts of Russia. A small contribution has been sent to relieve pressing necessity. Clothing cannot be sent into Russia as yet without paying heavy duty. Mr. Hellyer will ask to find a way to get in relief again.—*O. R. Palmer.*

Liebenzell Wurttemberg,
Liebenzeller Mission United with the China Inland Mission

DEAR PASTOR PALMER:

Do not be surprised to get a letter from some one you don't know. My heart is stirred and I cannot help but write and make myself known to you. I have been a Missionary in China. After seven years labor there came home on account of my health, have traveled and done some deputation work here, in the interest of the Mission. Was prayed into Russia to work among the German Colonies there. I traveled and had meetings and Bible studies daily, for four years. Then that awful war broke out 1914. I was taken as prisoner and dragged to Siberia in Urwald, where I was kept as captive for eight long years. Came back to Germany December 8th, 1922. Am sorry to say that my health is gone. What I passed through is more than I can describe. And now I get letters from Russia from the souls I was able to point to the Lord Jesus during my four years' labor there. And they tell me of that dreadful need and that so many people are dying because of hunger and nakedness. How glad I would be if I could give them some of my own clothes, but it is impossible for me to get anything across the Border. One daughter here made a small package of 10 pounds of worn clothing, everything in the package was worth hardly more than 10 to 15 rubles, and, the Government in Russia is asking of those poor people 201 rubles duty for that package and the parents write that they would never be able to pay that. And so that package is still lying at the custom house and has been there for months. As I said before, we are unable to send anything from here. Now I thought I write to you, dear Pastor, maybe you would be able to send something from America, perhaps your congregation would like to have a part in it to send these dear people something. Would you know of a way where the Russian Government would not charge any duty to send across the Border, to these poor hungry naked people?

If you would be able to do something I would like to ask you for Jesus sake to do something and soon, and send it direct to that family so very much in need. I will give their address in the Russian language. If you would not be able to send clothes over the Border, would you be able to send them a little money?

I will just copy a part of the letter I received yesterday, and believe it must be the poorest family of the whole village, part of the letter reads as follows:

"God began to send His Judgment upon all of us in the year 1921, it is the hardest thing on earth, to see people starving in a large village like here, and many have died. The people do not look any more like themselves, they are pale, without strength, dropping in the streets everywhere; most of them lost their mind because of hunger, we have been eating almost everything we could get hold of, cats, dogs, boots and leather two and three years old was put upon hot coals to roast, and we ate it. Even dead people and animals who have died. We find the hoofs of cows and the feet of horses and eat them. Our Mother many a time got stiff, and dropped powerless to the ground, then when we had something better she gained strength again. It is not any more that bad now, but we could not think of getting any bread to eat. We are hardly able to go out as we have only rags to cover our bodies and if we wash them we have to stay in our room until they are dry, as we have nothing to cover ourselves with. Oh, my God look down and have pity on us, and may He refresh us inwardly and outwardly. My Mother is sick, and also my blind sister Mary. I am unable to leave them alone, and the farmers are doing all their work themselves so they don't have to pay out any money as there is not any, so it is hard for me to earn anything. My father died in the year 1920 from weakness. It is indeed hard to cook when you have not anything, just so that we don't starve. It is all misery, and many times we call on God our Heavenly Father for help, for we are in His hand and am sure He is seeking our best. Please remember us in prayer. Many of the people send their love to Sister Hoff."

Dear Pastor, this is enough from that letter, my heart is sick just to think of poor Russia with the thousands of German Colonies there who have not enough to eat. The believers have to suffer with the unbelievers, and just look at the condition here in Germany! It seems to me, Satan knows that his time is short, therefore he is sending forth his legions to get the people into a trap. Many a time my heart cries out "Come, Lord Jesus, come quickly! make an end of all that war and crown Zion with Palms of victory!" Even God's own sent ones are going astray, and pride is one of the greatest hindrances, so that the Lord Jesus could not be glorified in and through His own dear children as He would like to. Oh, may He just bring us all down to that wonderful **Nothing**, for God has chosen **things which are not** to bring to nought things that are. I would be very grateful to hear from you dear Pastor, what you could do for that family in Russia.

With hearty greetings to you and family,

Yours in Christ Jesus,
Charlotte Hoff.

Address of family in Russia is

"C. C. C. P. Russland
C. Tymbaemhroe
A. C. C. P. H. T.
Pobhrettekaro Kahmona
Mapne Maprap. Tapmbux
(Witwe)"

AN INTERESTING COMMUNICATION FROM MR. SMITH

It will be remembered by the reader that Mr. Smith is now abroad visiting the mission field. This interesting and informational communication was written in Germany.—*Editor.*

Wernigerode a. H., Germany,
April 7, 1925.

Editor of the "European Harvest Field":—

I have to-day had a long interview with Rev. I. S. Prokhanoff, for some years the leader of the Evangelical Christians in Russia. He has just come from his home in Leningrad. Naturally I plied him with many questions, and his answers will be of interest to American Christians.

Brother Prokhanoff is President of the All-Russian Union of Evangelical Christians, as well as founder and head of the Bible School in Leningrad. He probably knows more of the actual condition of the Christians in Russia than any other man either in or out of that country. My interview was entirely in English, for Mr. Prokhanoff knows and speaks the language fluently.

Of greatest interest were the pictures which Brother Prokhanoff brought with him, especially the Leningrad Bible School student group of fifty young men of the 1924 class; the meeting in Leningrad recently of the National Council of the All-Russian Union of Evangelical Christians, and the German Reformed (St. Catherine's) Church, Leningrad, showing an audience of about 3,000 to whom Brother Prokhanoff was preaching.

The Evangelicals have in Petrograd at present nine churches, and in all parts of Russia there are 4,000 congregations and groups, many of them very large. Not having been free to worship in former years, the Evangelicals have no churches of their own. The Soviets considered that, as they were persecuted under the old czarist regime, they should be free to worship as they like under the present government. This rule has been generally adhered to. In some cases Orthodox churches have been given to these congregations to worship in, among them an ancient monastery church in the center of Moscow.

At the present time the Evangelical Union publishes in Leningrad a fine illustrated magazine, "The Christian." The copy before me has 64 well-printed pages and fine cover. Ten or fifteen thousand copies could well be circulated among the interested people, and measures will be taken to increase the circulation above the present 3,000 copies per month as funds are available.

Permission has also been granted to print 10,000 Bibles and 20,000

New Testaments. Copies of single Gospels are not in demand, for the people desire the whole Testament instead. Brother Prokhanoff declares that atheism is now wholly discredited, and that the people flock to the churches en masse for every service. To picture the hunger for the Word of God, when a missionary or preacher comes to a town everybody wants to hear him. He begins to speak in the evening, and they do not let him stop. He can easily get the entire audience to remain all night, or they will return in the early morning after a long session the previous night.

The Leningrad Bible School is one of the burdens on the heart of our brother, because of the lack of funds. There is no antagonism against it; rather the Government gives full freedom to the school. When one hears Brother Prokhanoff say that the 1925 class is diminished to 37, while more than 400 young men anxiously await admission as soon as funds can be provided, the thought naturally arises that perhaps Bishop Blake's $50,000 might better have been expended to train young missionary volunteers in this fundamentally sound Bible School at Leningrad, instead of using the money in Moscow to educate young priests for the Living Church.

The good friends in America will surely redouble their prayers for the Bible School, the publishing work and for missionary support in Russia when they are assured, as I have been by Brother Prokhanoff, that the whole work is on a doctrinally sound basis. "The Bible is inspired, Christ is the living Son of God, begotten of the Virgin Mary and dying on the Cross for our sins, and He rose again for our justification." I wish your readers might have heard the words from the lips of our brother during this Passion Week, as I did.

The problem which most perplexes the Evangelical Christians in Russia to-day, judging from answers to my questions, is the support of the ministry and missionaries, the Bible School and the central organization which must supervise and enlarge the publication work and guide the natural growth of the Evangelical Church.

Formerly each group was able to contribute largely to or wholly support their own preacher, as well as to send funds to the Evangelical Union headquarters to carry on the necessary departmental work there, including the support of missionaries and evangelists in new fields and the vital publication section and Bible School. Now this condition is completely reversed. The Union must not only be self-supporting, in every branch, but it must send to every congregation funds toward the maintenance of the one who ministers to them.

The preachers in Russia labor with their own hands (if opportunity presents) simply because they cannot live otherwise. There is no objection or interference on the part of the government to the minister being supported by a congregation, but it is utterly impossible for the congregations to do this in their poverty.

The question which ought to seriously face America to-day is not, "What is Russia permitting the Gospel ministry to do?" but, "What shall we do to hold up the hands of our brothers in Russia while they supply hungry souls with the Bread of Life?"

Take the matter of clothing for the ministers and missionaries. I brought twenty-one 200-pound bales of clothing with me from New York, quite a shipment to take into Europe for free distribution. But when Brother Prokhanoff asked for 800 or more suits of clothing to substitute for the ragged, worn-out clothes displayed by the preachers when they stand before their congregations, I feel that I have nothing!

And if the clothing need is so great—and I have only touched one phase of it—What of the need for funds to keep these men face to face with their open Bibles for study and sermon preparation, instead of keeping them in the fields with hoes in their hands?

I have said to Brother Prokhanoff that, if he will come to America as Bishop Blake came, asking for $50,000, I am sure the American people will give it gladly. His answer was: "I will come!" So now I have his promise that when I return to America, during the last week in May, he will sail from Southampton with me. He has agreed to spend a year in America, if necessary, telling the needs of his brethren in Russia.

My feeling is that he should, during this coming summer, visit as many of the Bible Conferences in our country as possible, and there meet the ministers and workers from many towns and cities. From these meetings and the new acquaintances thus formed ought to come a very full winter of interesting addresses in the churches of America.

Was it too great a promise to make to our brother and the Evangelical Christians on behalf of the Christians of America? Assuredly not. I feel certain we will prove our interest by our prayers and by our timely aid.

NORMAN S. SMITH,
SECRETARY OF THE
AMERICAN-EUROPEAN FELLOWSHIP FOR
CHRISTIAN ONENESS AND EVANGELIZATION
AND THE RUSSIA EVANGELIZATION SOCIETY,
156 Fifth Avenue, New York City.

WORK AMONG THE JEWS

O. R. PALMER

The plan of work carried on by the Christian Testimony to Jews has been to follow as far as possible those of the early Church, sending out workers two by two who proceed from village to village encouraging Christians, holding meetings in any place where they can afford to hire a Hall. Bibles, New Testaments and Scripture portions are sold by these Colporteurs and this helps to pay the expenses of the workers. The converts in turn become witnesses and the work ofttimes is carried on in much poverty and in suffering. The people are very poor but are courageous and sturdy in their faith.

We want the "European Harvest Field" to be a means of laying this great Mission Field of Europe upon the hearts of the American Christians. It is a strategic center in the World's history and the cause of Evangelization. The Gospel is the only real solution of the problem of the millions of Central and Eastern Europe. The whole situation is very tense. It is like a seething caldron or a boiling pot. There is intense racial hatred, Bolshevism, atheism and anarchy, but the Spirit of God has not been withdrawn, and He is working in power. May we not come up to 'the help of the Lord against the mighty' in this critical period in their and the world's history.

WORK AMONG JEWS IN POLAND

A very blessed work has been recently started among the Jewish population of Warsaw, by Mr. Sofer, a converted Hebrew Christian, a rather detailed account of which is found in Hr. Hellyer's letter, entitled "Thrilling News from the Field," and which is found elsewhere in the present issue of the magazine.

An interesting account of Jewish work in Poland was recently published in the "Jewish Missionary Intelligence." Two Missionaries, Bregman and Bercovitz, visited various Jewish centers where large numbers of Jewish people gathered to hear their testimony. These meetings were held in various places, in courtyards, in theaters, and in chapels where the local Ministers placed them at their disposal. Large numbers gathered, some of them open-minded, and others prejudiced. Keen interest was shown in various places in the Bible promises setting forth Jesus as the Messiah and the article states that among the Jews there is now a belief that the coming of the Messiah and Redeemer of Israel is at hand, and they are looking forward to the future full of hope.

THE PRESSING NEED

It needs prayerful, earnest, consecrated, sustained giving on the part of the friends of Israel, if the work now blessedly carried on is to be properly done, and more must be forthcoming, if the work is to be enlarged, which is so necessary at the present time. The Evangelists and other workers will suffer for the very necessities of life unless there is a steady flow into the treasury. We have no surplus funds to draw upon but depend upon our Heavenly Father to move upon the hearts of His children to give as He sees best. Pray with us that the whole work among Jew and Gentile may glorify our Lord.

THE BIBLE SCHOOL AT RADOST

O. R. PALMER

Very interesting letters have been received from Mr. Moses Gitlin who has charge of the Bible School at Radost a suburb of Warsaw, Poland. Mr. Gitlin is carrying on this Bible School with the aid of two former Catholic Priests by the name of Zebrowski and Prezeorski. The work is carried on among Jewish, Poland, Russian, German and Checko-Slavakian Students. Nineteen of these young people, of whom seventeen board at the School, are taking a year of intensive Bible Study with the expectation of going among their own people in direct Evangelization work. Such a work as has been carried on in Poland and Russia is truly Apostolic; they go singly or in twos preaching the Gospel, distributing tracts and selling Bibles or other good Christian literature. There are open

doors, and millions of people are in darkness, so far as the real Gospel is concerned.

The Students in this School learn English with their Bible Study in order to read the Bible in English and to get the benefit of Christian helps which are published in English and not published in their own languages. Letters were received by the writer from these Students written in English which were a marvel as showing the progress they had made during four or five month's study.

They have been willing to endure great hardships as information received concerning this School showed there were days in which they were without the necessities of life, such as bread, potatoes and sometimes without fuel. Nearly all days were meatless days as they but occasionally had meat with their food. There was no complaint in this regard for they were willing, if need be, to suffer hardship for the sake of the Lord Jesus. Their modest estimate for the expense of the whole year for all of the Students was $1,500. What an opportunity this would be for generous Christian people to aid these Students in their earnest and intense desire to get such a working knowledge of the Bible as to enable them to do effective service in Poland and Russia. Mr. Gitlin who has been the chief instrument, in the hands of God, in establishing and carrying on this work is a graduate of the Moody Bible Institute of Chicago and is well qualified for the training of the Students. Pastor Zebrowski who has given the use of the Building to the School has also given effective instruction.

We hope the readers of the "European Harvest Field" will take this work upon their hearts for special intercession and for ministry. What more effective line of ministry could be had than to make this School strong, effective and a channel of blessing for supplying Evangelists and Missionaries for the unreached millions.

THRILLING NEWS FROM THE FIELD

The following thrilling account of the Lord's gracious working in the mission field, is taken from a letter written by Henry L. Hellyer to Paster O. R. Palmer. We are glad to impart this good news to our readers for their encouragement. We ask each and every reader to join us in thanksgiving to the Lord for the gracious blessing bestowed upon the work and workers, and further, to take upon their heart in a real prayer burden the immediate and pressing needs of the work.—*Editor.*

London, England.
March 30, 1925.

BELOVED BROTHER PALMER:

Philippians 1:3-6 and Revelation 3:8.

Since communicating with you last, the Lord made it quite clear to a number of close friends and myself here in London that the journey to the field be postponed for a couple of weeks, so that we shall sail from London for Danzig on the 9th of April. There is a strong likelihood that Pastor Herbert W. Cox, of Haddon Hall, (affiliated with Spurgeon's Tabernacle), will join Mr. Phibbs and myself a few days later. I trust this delay in our going will result in our taking along more needed supplies for our suffering brethren in Europe. If we had gone as originally planned, we should have had very little indeed to take along with us. But there is a beautiful response of which I shall tell you later, a response to the working of the Holy Spirit in the hearts of a good many of God's children here in London and vicinity.

I made all the necessary application to the Soviet authorities here in London for a visae to enter Russia. I have been highly recommended by the representatives of the Russian and Ukrainian Red Cross. All I can do is to leave the whole matter in the hands of God. I am quite sure if it is His will for me to enter Soviet Russia at this time, He will open the door. But no matter what the outcome may be, I shall take it from the Lord as His own perfect will for me.

Permit me now to add something further to what I wrote you before about:

1. **The Work of God Entrusted to Us in Volhynia and Poland.** Pastor Austin Sparks, one of the leading co-workers of Mrs. Penn-Lewis, and now Chairman of a Committee formed the other day to forward along the testimony to Jews and Gentiles on the Continent, of which I shall mention later on, was led to remark, after hearing what God was evidently doing in Soviet Russia and Poland, that it would require no less a gifted writer than the inspired "beloved physician and companion of Paul" adequately to describe. Beloved, this is no exaggerated statement by any means. God has certainly wrought wonders for us ever since we were led into the work on the Continent of Europe. My heart goes out in deepest gratitude and praise to God for having granted us so high an honor and great privilege in proclaiming the "Glad Tidings of salvation" to the hungry masses of Jews and Gentiles in the present "storm center" of the world. The whole thing from beginning to end appears to me, personally, like a beautiful, spiritual romance.

Think how wonderfully the Lord brought the Christian Testimony to Jews into existence and how He gathered around this Testimony the group composing our Council? Think of how we were literally thrust forth to make two missionary journeys to Soviet Russia, Volhynia, Poland and to other parts of Central and Eastern Europe? It certainly cannot be attributed to any man's wisdom or scheme. How we were again and again cast entirely upon a gracious God when Satan was blocking every step of the way. Did not God work miracles for us when we, in ourselves, were at a loss to know what to do or how to go forward in our assigned task?

When I consider how our blessed Lord led Moses Gitlin from his beloved native Ukrainia to Volhynia to commence a spiritual work there, and how He then led another Hebrew Christian to join him in this important field, I cannot but regard it all as the definite and unmistakable work and guidance of the Holy Spirit of God, as definite and unmistakable as was His miraculous guidance of the early history of the Church. God has graciously taken these two Hebrew Christian brethren and used them in large measure in the transforming and building up of the whole work of God in Volhynia, and in the past two years in Poland as well. Think of how these two lives have been used in God's hands in a brief few years! The beginning of the little Zdolbitsa church, which has now grown into an assembly of over three hundred. It has become the "Mother Church," as it were for the furtherance of the Gospel among Jew and Gentile throughout the province of Volhynia and the whole of Poland. From this little church there sprung up the different Bible teaching groups, the Bible depot and the final establishment of the Courses in the proximity of the Polish Capital and center of the whole of Poland. The Polish church in Warsaw has been revived and given a new impetus to carry forward the Evangel message among the hungry millions of Poles, Jews, Ukrainians, Russians, Czecho-Slovakians, Germans and other nationals comprising the new Polish State.

I endeavored in my letter to you from Warsaw to describe the work of the Radost Bible School and of the commencement of the Jewish work in Warsaw, but I am conscious of the fact that I have been entirely incapable to do justice to what the Holy Ghost has wrought. Yes, a Saint Luke, inspired of the Holy Spirit, would alone be capable to write this new chapter of the Church's history. I certainly cannot do it.

2. **Methods in Carrying Forward the Testimony.** The commencement, the continuation and progress of the whole work required and depended on **one** thing, namely, a recognition of our own entire helplessness and inability to do the work and absolute reliance and dependence upon the Holy Spirit for e v e r y t h i n g. It had to be not only the Holy Spirit's own wisdom and strength to go on at all but H i s o w n peculiar m e t h o d s as well or our efforts would have been all in vain. The Holy Spirit begins usually with a single individual or with a few individuals. He begins His own peculiar work of grace first in his or in their own lives. Then He links them together by the Blood of Christ into a fellowship of believers and through them flows out in rich and clear currents streams throughout the community. This is exactly what happened both in the commencement of the little church at Zdolbitsa as well as in the Capital of Poland. The School at Radost is carried on on a pure, Apostolic basis. Teachers and students live on a common basis, sharing alike in all that God sends in, be it little or much. How wonderful is the life of this little community of believers at the Radost Bible School! The unconverted Jews come out to see it and with wonder acknowledge the power of God in the lives of every one. They all live just for one single purpose: to bear testimony—to tell the Good News, to be "witnesses" unto Him, to all with whom they come in contact. From this little school of the prophets God has already sent forth a goodly number to preach the Gospel far and wide.

3. **The Jewish Work in Warsaw.** How did it begin? The answer is again: by the H o l y S p i r i t! First God brought a humble—no, what do I say, a h u m b l e?—not very humble indeed was he when he first entered the Radost Bible School. He was anything but humble. But he soon changed. It was a Holy Spirit work wrought from the very start. God had to teach him humility. He thought at first that he was far superior and deserved greater consideration than uneducated, simple, Russian peasants. He soon had to learn that in Christ Jesus there was no difference, and that he must learn to take the humblest place in order that Christ might exalt him. He became indeed the humblest of them all and a servant of all before very long. Then Christ had a chance with him. He was ready, when school closed, to be anything and do anything the Holy Spirit might have for him. He went to Zdolbunowo to work as a colporteur together with other simple Russian colporteurs. He had a chance to see something of the purity and simplicity of the

little Zdolbitsa Assembly's life and ministry. There he continued until it was God's time to answer the prayer some of us offered almost two years before, that God raise up a suitable man for the Jewish work in Warsaw and Poland. While the Holy Spirit was preparing His own man for this ministry, He was at the same time preparing the ground, both in the Radost School and in Warsaw, for a very, very important ministry to Jew and Gentile in the metropolis of Poland.

The state of the evangelical Polish churches in Warsaw was not the brightest. It needed, shall I say it in all earnestness and humility, a spiritual revival. God used Moses again to accomplish this end. To-day these Polish churches are in a much better spiritual state than two years ago. The students as well as brother Gitlin himself take the keenest interest—I may say most active interest—in all the activities of these churches. There was a time when there was not enough money at the little school in Radost to buy even the most necessary things for their sustenance, much less to pay train fare to Warsaw. In order to carry on the work God has given them in the city among Jews, Poles, Russians, these students and their teacher would walk three or four times a week a distance of about fourteen miles, there and back.

As soon as the work among the Polish people and Russians began to thrive, it was felt that there must be started an aggressive work for Israel as well. But who was to do it? Moses Gitlin's hands were full. He had learned the Polish language, as he did previously the Ukrainian, in order not only to be able to converse with lost souls but also to preach in that language. How he managed to learn the languge so quickly is another evidence of the miraculous working of God the Holy Spirit. When I attended the last meeting at the little Polish congregation in Warsaw, he was preaching in Polish as though it were his native tongue. But so long as God's servants are in their human body, they have their physical limitations. Moses Gitlin could not possibly undertake any fresh responsibilities with respect to the Jewish work. They began to pray in all earnestness that God Himself would raise up a suitable man to commence the Jewish work. While they were yet praying, the Holy Spirit said to Isaac Sofer, the graduate Hebrew Christian student of last year's courses at Radost, "Come, I have separated you for this particular ministry among my 400,000 Jews of Warsaw." Moses did not write to him about it, but Isaac Sofer wrote and inquired if he might not be needed in Warsaw for a testimony among his own brethren, the Jews. I shall never forget the letter I received at that time from Moses Gitlin, in which he poured out his heart in great thanksgiving and praise for the answer to our prayers by giving us our fondest heart's desire in raising up a "Witness" among the Jews of Warsaw.

The question of support arose. I wrote at that time and told him we did not have sufficient support for all our other obligations to the workers on the field. Nevertheless, I said to him, since this call to Brother Sofer was so clearly in answer to our prayers, we shall trust God for his support. We sent him the first month's allowance. What did this dear child of God and of Abraham do but turn it over to the Radost School which was in great need for the bare necessities, such as bread and potatoes. He himself started out by selling the Scriptures, and in that way supported himself for several months.

I wish you might hear brother Sofer tell his own story how the Jewish work was started. It is simply thrilling. He occupied a very small room in the little Polish church. The place was scarcely big enough for the placing of a chair in it. It has a small by-window from which to get air and sunshine for its saintly occupant. There he invited cultured Jewish young men to come and hear him tell the glad story of the Cross. Soon there was no possible room left for visitors to crowd into. The question arose of the need for a public meeting for Jews. After much prayer it was decided to make use of the hall where the Polish brethren meet for worship. This was given gladly by Brother Zebrowski for the sake of a testimony to Israel. The first meeting was attended by about a half dozen Jews, the next by about twice as many, and when I attended the Saturday evening meeting before I left Warsaw the last time, the place was so crowded with mostly intellectual young Jews, that there was literally hardly standing room. These men and women sat for more than two hours listening most attentively to the preaching of the Gospel by several Hebrew Christians, including myself. It was simply g r a n d to look into the faces of those dear young people where one could see such a hunger, such a longing for what the blessed Gospel alone could supply! I wished, how I wished then, that I could have you and other friends present to see for yourself the mighty workings of the Spirit of God! All this precious work, including an English class for about thirty or more Jewish young men and women, and its beginning through the response of one single, humble Hebrew Christian life who dared to trust God in the face of insurmountable difficulties and trials and privations. Oh, I just feel utterly helpless to go on in describing how the work grew and how it has now developed to such a degree that only the supernatural power of God can sustain its life and the life of its workers without a breakdown.

And mind you the whole work—I mean the Jewish phase of it—has been going on all this time on practically very, very little material support. It costs us at the present time about $100. a month, including Brother Sofer's support, to maintain this testimony among the 400,000 Jews of Warsaw. If we had another $100. a month, the work could be multiplied, I believe, two or three times as much. I trust when the brethren from England come out and see the wonderful workings of the Spirit here in Poland, they will be able to interest God's people to come forward to the support of this work. Perhaps I have said enough for the present regarding the work in Poland. I am really laboring under a great physical strain myself. I feel so utterly helpless when I realize the great need as well as the wonderful opportunities. I wish I had the ability to tell all there rests upon my own heart for Russia, Poland and Central Europe. I do long for some of you brethren to come over and help me bear this great burden of my heart.

4. **The Interest in England.** From the enclosed copy of a memorandum submitted the other day before a gathering of key men in London, as far as the Kingdom of God is concerned you will see what the purpose of this gathering was and how the Holy Spirit guided in the formation of a Committee, I believe for the sole purpose of glorifying the Master. All that you, beloved, could desire for such a meeting and the carrying out of your heart's purpose, was present at this meeting. It was a real call from God, the Holy Spirit, to e v e r y o n e of those assembled. Each one had to decide, in the conscious presence of the risen Lord, whether he felt definitely called of God to join in this fellowship for ministry in stricken Europe. Mr. and Mrs. Spencer-Johnson, Mr. Austin Sparks, Mr. and Mrs. Phibbs, Pastor Cox and a certain influential co-worker of Mrs. Penn-Lewis, a layman but a mighty man of prayer and faith, and myself were present. We all dedicated ourselves to God for His entire will to be done in us individually and collectively. None were asked to unite in this fellowship unless God definitely called and for a definite, serious business. I believe God will accomplish great things through this newly formed fellowship. This Committee will seek, under God's guidance, to function as the American European Fellowship Committee in America is seeking to function. The practical working out of God's will in calling this committee into being will depend entirely on the leading and guiding hand of the Spirit of God. Each member of the Committee is fully disposed to follow when, where and how the Master leads. We all solemnly affirmed, with one accord, and said "a m e n" to the different points stated in the memorandum I submitted for prayer consideration. I wish, beloved, you could have been present. I don't remember in all my Christian experience a more solemn or more sacred dedication and consecration for **all** that may be the will of God for us. It was truly another step forward in behalf of the objects which are so dear to all of us in the United States.

MEMORANDUM OF MAIN OBJECTIVES FOR PRAYERFUL CONSIDERATION

Eccleston Place, London, Mar. 27, 1925.

I. Fullest recognition of the **O n e n e s s** of the B o d y of C h r i s t and a vital N e e d for a **H o l y S p i r i t** linking together of that B o d y in p u r e l o v i n g **F e l l o w s h i p** for the proper carrying forward the **H e a d ' s** supreme desire at the closing end of this age for the Jew, the Gentile and the Church of God.

II. A H o l y S p i r i t drawing together of such G r o u p of believers here in Great Britain, who will join hands with similar groups in America and Europe, whom u n i t e d l y the **L O R D** can use in f u l l e s t m e a s u r e **w h e n, w h e r e a n d h o w H e a l o n e w i l l s.** May He not, by His grace, commence right now with every one of us? Are **w e** prepared to go with **H i m a l l** the way?

III. **CHRISTIAN TESTIMONY TO JEWS AND GENTILES AND IMMEDIATE NEEDS:**

1. A strong **Committee** formed in England, on whose hearts the Holy Spirit may lay a real burden for a vital Testimony of the full and sufficient message of the C r o s s to Jews, Slave and other Nationals of Central and Eastern Europe.
2. That will call into this group or Committee only such Spirit-filled men and women as will consider this **supreme Object** above stated as part and parcel of t h e i r f i r s t business in the Master's work.

3. Pray u n i t e d l y that, if it be in accordance with H i s own will, one or more men may be raised up in England or Scotland who shall give themselves for most of their time to the carrying forward of this Testimony in needy places of Europe.
4. That the Holy Spirit may give such unity of purpose among all the members of this Fellowship and Testimony that there shall remain n o r o o m for the E n e m y of Christ to interfere with a n y b o d y or a n y t h i n g that the Lord appointed for this ministry.

IV. IMMEDIATE URGENT NEEDS ON THE FIELD:

1. There is a vital need for children of God to stand together with the little flock of Hebrew Christian Assemblies in Soviet Russia, their pastors and evangelists (all of whom are Hebrew Christians), and who are passing through a very severe crisis just now. They are in great and desperate need and stand literally with their backs to the wall. Their immediate need is (a) Shepherding and tender, loving care; both spiritually as well as temporal, (b) Assistance in maintaining their very e x i s t e n c e and T e s t i m o n y.
2. There is a need for some kind of humble and inexpensive building for a sheltering of teachers and students of the Radost Bible School, so marvelously used of God for the work of God in Poland and Volhynia. The whole work, humanly speaking, cannot go on for another year, as it has for the past two years, unless this emergency is met. The cost will be comparatively small, for a good deal of the construction will be done by the students themselves.
3. The little mother church at Zdolbitsa, now grown into a membership of about 300 believers, composed of about six nationalities, including Jews, are greatly in need of assistance in building a suitable house of worship and center for evangelistic work throughout Poland.
4. For the completion and sending forth of the Russian Concordance. This work is indispensable to the several thousand Russian and other Slavic pastors, teachers, evangelists and colporteurs in their study of the Word of God. There is very little other suitable literature at their disposal.
5. Pray unceasingly that God's fullest purpose may be carried out in the contemplated Missionary visit to Russia, Poland and other parts of Central and Eastern Europe.
6. That the Lord Himself may raise up a suitable **c h a n n e l** or **c h a n n e l s** through which the above purpose and needs be made known to God's people in Great Britain.

INFORMATION OF GENERAL INTEREST

(Continued from page 2.)

work. The magazine brings this information and knowledge. Christians who do not know of the work will not pray for it, neither will they support it. We desire the prayers of God's people—of thousands of them, yes, of hundreds of thousands. We need them, indeed, we must have them. Therefore, once more we appeal to our readers to please help us make known the work. We shall be glad to mail a sample copy of the magazine to any friends whose names and addresses will be supplied. **MAY WE COUNT ON YOUR CO-OPERATION?**

OUR PURPOSE AS A FELLOWSHIP

From the very beginning of the **American-European Fellowship for Christian Oneness and Evangelization** the thought of its members has been to bring overhead expenses in connection with European evangelization, Scripture distribution and relief work down to a minimum and to give faithful stewardship of the gifts entrusted to its care. In this connection it will be wise and fitting to state that the Home Director of the Fellowship and Editor of the magazine gives all his services gratis. He does not receive one cent of remuneration and is exceedingly glad that he can give his services freely and without compensation to this blessed work. But he is in great need of a capable and competent secretary who can help him take care of his correspondence and other editorial work. Being already heavily loaded with work because of his editorial duties in connection with the "Christian Life Series" of Sunday School quarterlies, published by the Union Gospel Press of Cleveland, Ohio, as well as being the pastor of a congregation of considerable membership and doing a good deal of outside Bible Conference work, the work of the Fellowship and the magazine is too much without competent secretarial help.

He can not ask his congregation for this help, since they are already doing more than can be expected. They excuse him from any of the ordinary pastoral duties, so that all of the time during the week is his for other spiritual work, and they even excuse him quite frequently on Sunday for outside Bible teaching. The assistant pastor, Elmer R. Horner, very ably takes care of the regular pastoral work and preaches in the absence of the pastor. And the congregation does all this because they are deeply interested in the spread of the Gospel and the teaching of the Word of God. They are also very deeply interested in the missionary work in which their pastor is interested, and have already given quite substantial offerings toward its support. We could not ask them to also furnish a secretary for their pastor. Neither do we care to use any of the funds of the Fellowship to engage a secretary, for as stated above, we purpose to bring and keep overhead expenses down to the lowest possible minimum and to use every possible cent for direct work in the mission field. We are praying that some how God may open the way that this need may be supplied. A splendid young man, upon whose heart the Lord has laid the burden of the work, is already in sight and is praying about the matter. About $75.00 to $100.00 a month will be needed. The editor himself is willing to sacrifice and give the balance needed. Will some individual or some Church or group assume this for the sake of the work? Please pray about it.

At an adjourned meeting of the Fellowship on March 7th, a recommendation to conduct all necessary business in a single office was adopted. The reason for this is, so that the business of all the co-operating societies may be conducted in one place, thus saving duplicate records, office equipment and office help. We purpose to eliminate all needless overhead expense, to avoid an elaborate and costly arrangement for the carrying on of the work and to practice the utmost possible economy. It was decided that the office should be located at Philadelphia, Pa.

It was also decided that the work on the field is to be administered by a strong committee of consecrated men, qualified spiritually as well as in a business way to select and oversee the workers and to disburse the funds placed in their hands. Admittedly, it is intended that no single individual is to have control of the funds of the Fellowship or its co-operating societies, either at home or abroad. These decisions are expected to be carried out as soon as possible, under the guidance of the Lord.

Reduction of expenses to a minimum and consecrated stewardship at home and in the mission fields ought to commend the **Fellowship** to every reader of **The European Harvest Field.**

POINTS FOR DEFINITE CONCENTRATED PRAYER

1. That the Holy Spirit may increasingly have His full way with every one of us concerning His purpose for Russia and Europe.
2. That clear guidance may be given to all those responsible, under God, for carrying forward the message of a complete Gospel, to Jew and Gentile alike, in what has been termed the present spiritual battleground of the world (Europe).
3. That the same God who opened in such marvelous way the door for ministry into Soviet Russia for Mr. Hellyer, and those associated with him, on two former occasions, will again undertake for a fresh entrance into that much-afflicted country.
4. That God would graciously touch the hearts of His own children in England and elsewhere to respond to the heart-cry of fellow-believers in desperate need.
5. That the clear guidance of the Holy Spirit may be given with regard to the contemplated visiting of the Field by Mr. Hellyer, the Director of the Christian Testimony to Jews, Mr. Herbert W. Cox, Pastor of Haddon Hall, Mr. Alfred Phibbs, Editor of "The Friend of Israel," and possibly Mr. and Mrs. F. Spencer-Johnson, "Life and Liberty" Ministry.
6. That those laboring under most trying conditions in Soviet Russia, Poland, and other parts of Eastern Europe, may have their hands strengthened, and their hearts encouraged, by those seeking to minister to their spiritual as well as to their temporal needs.
7. That in all this undertaking Christ may pre-eminently be glorified.

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

Chairman, Pastor A. R. Palmer, Philadelphia, Pa.; Home Director, Pastor W. S. Hottel, Altoona, Pa.; Secretary, Norman J. Smith, New York City; Treasurer, Clarence E. Mason, Philadelphia, Pa.; Henry L. Hellyer and Howard A. Banks, of Philadelphia, Pa.; Pastor P. W. Philpott, Chicago, Ill., and Alwyn Ball, Jr., of New York City.

OBJECTS

The objects of the Fellowship are six-fold, namely,

1. To encourage Unity of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.